THE RELIGIOUS

HISTORIAN.

T. FANNING, EDITOR.

VOL. 2. NASHVILLE, APRIL, 1873. NO. 4.

THE CHURCH OF CHRIST.

IN PROPHECY NO. 4.

There is no evidence of church existence, in the book of Matthew, Mark, Luke or John. The kingdom, in these Sacred treatises, is mentioned as coming—at hand—as amongst the Jews, and all allusions to discipline, had reference to the approaching Organization. With the design of giving the people elevated views of the purity of the members of the body, the Lord said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. If thy hand or thy foot offend thee, cut it off; it is better to enter into life, halt or maimed rather than having two hands, or two feet, to be cast into everlasting fire. If thine eye offend thee, pluck it out, and cast it from thee. Take heed that, ye despise not one of these little ones. The Son of Man is come to save that which is lost, and it is not the will of your Father who is in heaven that, one of these little ones should perish.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear, take with thee, one or two more; that, in the mouth of one or two witnesses, every word may be established. If he shall neglect to hear them, tell it to the church, but if he neglect to hear the

church, let him be unto thee, as a heathen man and a publican. Verily, I say unto you, whatsoever, ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Mat. 18; 1-18. This instruction another represents, as spoken after the Savior rose from the dead. As, we noticed in a former number, after the Lord had given much valuable instruction to his disciples on the day of his resurrection, to satisfy them that, he was truly the Savior, he paused, or rested, and then said unto them, "Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Jno. 20, 22, 23. On the day of our Lord's ascension, he "commanded them that, they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized in water, but you shall be baptized in the Holy Spirit, not many days hence." Ac. 1, 4-5. These Scriptures show most plainly that, the very full and minute church directions of our Lord, were not applicable while he was on earth, but were to be operative after his ascension, after the Spirit should come as he had promised. Then, and not till then, they were, to bind on earth, and their acts were to be ratified in heaven. They were to loose, on earth, with the assurance that their acts would be approved above.

We may be told that, "If, the kingdom of God, came not with observation," as said the Savior, (Lu. 17, 20,) and was amongst the Jews without being seen by them, it must have been, an "Invisible church." We have heard much in regard to an invisible kingdom, but we have not yet become satisfied that, Christ's church is invisible. If we mistake not, the notion prevails, among modern denominations, that, by some secret invisible influence, called regeneration, the converted became members of the invisible church. By this mystic influence, the fortunate, according to the theory become children of God and heirs of eternal life; but to become members of the respective sects, the regenerated, must submit to the peculiar ordinances, of the various visible bodies. Hence, the general agreement in denominations that, what they call external ordinances, are not essential to religious life, or to admittance into heaven. While, for instance, some immersionist churches, are very decided that, pœdobaptist are not entitled to the Lord's supper, or a place amongst the saints in, what they denominate the "visible church," their converts are the true members of God's family, and although they are not competent as church members, they are fully qualified by virtue of their

"regeneration" for heaven. This doctrine of two churches—the invisible and the visible—the people of this age, have heard announced in so many forms, that they can scarcely doubt its truth. We may be asked, whether, "the church is visible, or invisible?" While we remember, it is written, "The kingdom of God cometh, not with observation," we have ever regarded the Savior's statement, as merely applicable to the blind Jews, whom he then, addressed. They had eyes, but saw not; ears, but would not hear. Therefore, He impressed them with the terrible thought, that what they wished to see—a kingdom ushered in, with trumpets, pomp aud splendor, they would not see. Zion's King, entered Jerusalem, lowly and seated upon an ass, and the foal of an ass, when the wicked turned their faces from him. Still, they asked, for a sign. No sign which they would recognize, was given, and while all the evidences of the kingdom being close at hand, were amongst them, they would not see them. This premeditated and determined blindness resulted in the overthrow of the Jewish nation; and well, will it be for this generation if even professed Christians, own in a becoming manner, the existence of the church of the living God—"the pillar and support of the truth." To show that our Lord did not intend to inculcate the doctrine of an invisible church, he said to his followers, "Ye are the light of the world, a city that is set on an hill, cannot be hid. Let your light so shine before men that, they may see your good works, and glorify your Father who is in heaven. Mat. 5: 14, and 16. We may be asked, why it is that, a people who profeses to adopt the Bible, and the Bible alone, do not satisfy this generation that, they are, "The salt of the earth and the light of the world?" We answer that, while Protestants profess to be governed by the Bible, the journey from the dark city of Spiritual Rome, is so long, that, it can scarcely be said that, there are any Protestant sects which have to this day, escaped from the smoke of the ill fated mother of abominations. It might also be said in truth, that, while we have been laboring for almost half a century to find the way back to Jerusalem, we have been so entangled with Romish and Protestant influences that, we have made slow progress in our escape from Spiritual Babylon.

While, we are anxious to do full justice to all the great and good men who have struggled so earnestly to restore the primitive order, we are willing to admit, that the work of restoration is not yet complete; and we still earnestly maintain, that, if a peo-

ple could be found fully qualified to exhibit the perfections of the body of Christ, their light and influence would be seen and gladly acknowledged. Intending, however, not to discuss these points, at present, we invite further attention to the establishment of the church promised by the Messiah. Clear and satisfactory evidences were promised, in reference to the coming of the kingdom of heaven. The Lord said, "There are some present, who shall not taste of death, till they have seen the kingdom come with power." We gravely ask, if there are not criteria by which, all can determine the existence of the kingdom?

WE MUST SEE A KING, CROWNED, BEFORE WE CAN AFFIRM THE POSITIVE EXISTENCE OF THE KINGDOM.

We have already noticed that, for centuries, it had been predicted that, a "King should reign in righteousness," and without further argument, we assume that, the Son of Mary, is Zion's King. His miracles, and transcendent wisdom and goodness, justify the conclusion.

We learn, "That when Jesus was born in Bethlehem of Judea, in the days of Herod the king, there came wise men to Jerusalem saying, where is he that was born king of the Jews, for we have seen his star in the east, and are come to worship him." Mat. 2; 1, 2. Luke in recording the birth of the Savior says, "The angel of the Lord, came upon the Shepherds, abiding in the field, and keeping watch over their flocks by night, and said unto them, fear not, for behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Savior, who is Christ the Lord." It had been said that, "The child should be great, and should be called the Son of the Highest. And the Lord God should give unto him the throne of his father David, and he should reign over the house of Jacob forever; and of his kingdom, there should be no end." Lu. 1, 33. The first question is to determine, the precise time when Jesus became king. Was he king from his birth? or did he become king afterwards? When Pilate asked Jesus, "Art thou the king of the Jews? Jesus said unto him. Thou sayest," which, in the style of the times, is equivalent to asserting—I am the King of Zion." John, in his record, varies the statement somewhat. Pi-

late first said, "Art thou the King of the Jews?" The Savior replied, "My kingdom is not of this world; if my kingdom was of this world then would my servants fight, that I should not be delivered to the Jews; but now, is my kingdom not from hence." When Pilate repeated the inquiry, "Art thou, a King then?" Jesus answered, "Thou sayest that I am a king. To this end, was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jno. 18; 33-37. At the crucifixion, a mock crown was placed upon the head of our Lord, with the inscription,

"JESUS OF NAZARETH, THE KING OF THE JEWS."

The disciples, however, were well nigh discouraged, even after the resurrection of our Lord, and just before he ascended, they said to him, "Lord, wilt thou at this time, restore the kingdom to Israel?" Ac. 1, 6. He replied, "It is not for you to know the times, nor the seasons, which the Father has put in his own power."

All these Scriptures only show that, while our Savior was on earth, preparations merely were making for the erection of the kingdom; but no evidence has yet appeared to show that, Jesus had been crowned King. But when he ascended from the Mount, we have the clearest information touching his reception and inauguration. As the heavenly convoy approached, the eternal city, the attendents cried, "Lift up your heads, O, ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." The dwellers within asked, "Who is this King of glory?" The answer was, "The Lord, strong and mighty, the Lord, mighty in battle." In the second response, it is asserted that, "It is the Lord of hosts, he is the King of glory." Ps. 24; 7-10. The Father said "Sit thou at my right hand, till I make thine enemies thy foot stool;" and again, Yet, have I set my king upon my holy hill of Zion. Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2; 6-8; 110-1. We presume no one can doubt that, our Lord was crowned King over the nations, when he returned to the Father, was placed upon the holy hill of Zion, at his own right hand, the sceptre was placed in his hands, and he was told, to rule in the midst of his enemies.

THE ARGUMENT DRAWN FROM OUR LORD'S PRIESTLY, INDUCTION IS EQUALLY CONCLUSIVE.

Some have supposed that, Jesus was initiated into the priestly office, by his baptism, and that, in his death, he offered himself a sacrifice to God. But Paul teaches that, "If he were on earth, he could not be a priest." He. 8; 4. And furthermore that, Jesus was made Priest by,' ,The word of the oath." He. 7; 28. It will be remembered that, the slaying of the victim and the offering the sacrifice, were quite different performances. The victim was killed without, and the blood was brought into the tabernacle, to make the sacrifice. Our Lord died upon the cross, and the Apostle says, "By his own blood, he entered in once, into the holy place, having obtained eternal redemption. For, if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more, shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." He. 9; 14. In consequence of the suffering on the cross, and entering into the presence chamber of the Father, not with the blood of beasts, but with his own precious blood, the Apostle affirms, "He is become the Mediator of the New Testament." He adds, "For neither was the first Testament dedicated without blood; for without the shedding of blood, is no remission." "For" said Paul, "Christ is not entered the holy places made with hands, but into heaven itself, now to appear in the presence of God for us, "For by one offering he hath perfected forever, them that are sanctified." When the Savior ascended, the Father said, "Thou hast the dew of thy youth. The Lord hath sworn and will not repent, "Thou art a priest forever after the order of Melchisedeck," and as already quoted, "Sit thou at my right hand until I make thine enemies, thy footstool." Ps. 110; 1-4.

Jesus of Nazareth, was born to be King, performed wondrous things, to convince the world that God, his Father, had sent him; and he spoke the words of the Father. He spent about three years and a half in preparations for erecting a spiritual house, suffered the ignominious death of the cross, and entered into the holiest of holies, with his own blood—a precious sacrifice, through

which he procured eternal redemptiou for all who trust him, was crowned King, anointed high priest for us, and now, he sits in the presence of the Father, as our King and High priest forever.

IT IS ESSENTIAL TO THE EXISTENCE OF A KINGDOM, THAT IT SHALL HAVE TRUE AND LOYAL SUBJECTS.

We have seen that, "John, was commanded to make ready a people prepared for the Lord,"—"was to give them the knowledge of salvation by the remission of their sins," and that, "he baptized many with the baptism of repentance for the remission of their sins." We have also noticed that, our Savior ratified John's mission by submitting to the baptism which he performed, that he not only, "came to his own," and gave all the disciples prepared by John, the privilege of taking positions as the sons of God, but that, he "made and baptized more disciples than John." All this work was preparatory. It is not doubted that, over five hundred disciples saw the Savior at one time after his resurrection, and that, the number of the names together on Pentecost, was about a hundred and twenty—who continued in the temple waiting for the promise of the Father. Thus, we see that, the Lord was crowned King, and that subjects were at Jerusalem, patiently waiting for the Laws. It had been said, "The law shall go forth out of Zion, and the word of the Lord from Jerusalem." Isaiah 2, 3. Jesus said, "Wait for the promise," but a few days longer, and you shall be baptized in the Holy Spirit. The Comforter was to lead them into all truth, to bring to their recollection, what the Savior had taught them, and to thoroughly supply the saints with all information necessary for life and godliness. The subjects are seen ready and are waiting for the words of eternal life. They were waiting for another teacher—The Holy Spirit.

THE LAW WAS PROCLAIMED AT JERUSALEM.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly, there came a sound from heaven, as the rushing of a mighty wind, and it filled all the house where they were sitting, and they were all filled with the Holy

Spirit, and began to speak with other tongues, as the Spirit gave them utterance." He. 2; 1-4. In this wonderful exhibition of divine power, we find the first revelations of law by the Good Spirit, through the Apostles, the chosen vessels, to a lost world. Peter was not only enabled by the Spirit to preach the Gospel, in all its fullness, but when the hearers were pierced to the soul and cried, "Men and brethren, what shall we do?" He was enabled, for the first time, to tell them by the Spirit, what was required. We see also in this instance, the first clear and undoubted evidence of the existence of the King on his throne in heaven—the subjects submitting at Jerusalem and the laws spoken by inspired lips. Hence, we claim, that this is the birth day of the christian economy; or as it is called, "It is the foundation of the world," Eph. 1, 4. Peter also said, in allusion to the occurrences at the house of Cornelius, "As I began to speak, the Holy Spirit fell on them (the Gentiles) as on us at the beginning." The beginning of what? We answer, the beginning of the christian age—the birth day of the church of God. On this memorable day, the house of God, arose in majesty, although there was neither the sound of a hammer or iron instrument heard, and nothing indicative of the origin of a worldly temple, was witnessed.

There are other arguments equally satisfactory.

IT HAD LONG BEEN PREDICTED THAT, THE NEW ORDER SHOULD BE INTRODUCED AT JERUSALEM.

The prophet said, "The law shall go forth from Zion and the word of the Lord, from Jerusalem." Isaiah 2, 3. Another, thirty years later, 730 years anterior to our era, said, "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." Micah, 4, 2.

The Savior quoted this Scripture, in confidence it referred directly to himself. He said to his disciples after his resurrection, and just before he ascended, "Thus, it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that, repentance and remission of sins, should be preached in his name, among all nations, beginning at Jerusalem." Lu. 24;

46-47. We ask the student of the Scriptures, where are these things written? The Lord says, they are in the prophecies. They are found in Isaiah 2, 3, and in Micah 4, 2, and not elsewhere in the Divine volume. So long as many of our contemporaries, remain even partially blind as to the "beginning" of the new dispensation—when salvation was first to be proclaimed in the name of Christ, and from what place, they can have no correct belief in the christian salvation.

Before the descent of the Spirit on Pentecost, no one was authorized to pray to God in the name of Jesus Christ; and no one understood the terms of pardon. Our Savior, after he had been preaching some three years, according to our chronology, and not long before his departure from earth, said to his disciples, "Hitherto, have you asked nothing in my name," "But I go to my Father, and whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. The Holy Spirit, which the Father will send in my name, shall teach you all things. But the Comforter —the Advocate—the Teacher—whom I will send unto you from the Father, who proceedeth from the Father, he shall testify of me." John 14; 13-26 and 15; 26, 16-24. Jesus was not glorified —had not taken his seat as Lord of all—had not issued the laws as predicted, and no one could approach the Father in his name. All authority and power were committed to him, when the scepter was placed in his hands, and he was told to "rule in the midst of his enemies." May we ask again, when was the Messiah, vested with royalty, as Mediator between God and men? When did believers first perform service, in the name of the Holy one? When, we add, could it first be asserted, "There is no other name, given under heaven, by which we can be saved?"

When the Lord Jesus, was crowned King of the Universe by his Father, his name, became all powerful in the salvation of a lost world. Anterior to Pentecost, there was no command, no prayer no service, in the name of Christ. In this connection, we may also state that, while, "To him, give all the prophets witness that, through his name, whosoever believeth, shall receive remission of sins." Ac. 10, 43. No man, who has not, and does not become loyal to Christ; who has not rendered unreserved allegiance through his name, by the confession of the mouth, in order to salvation, durst not approach the Father in hope of blessings. God

has decreed that, all shall honor him through his Son, and he that is ashamed of the name of Christ, of him, will the Father be ashamed in the great day of trial. Is it asked, in what manner do men submit to God, in the name of Christ? When the devoted Cornelius, whose prayers and alms had gone up for a memorial before God, of his integrity, "obeyed from the heart, that form of teaching," by which he was made free from sin, he also became the heir of God, and the joint heir of the Lord Jesus Christ." Ro. 6; 17-18.

But while it is written with the finger of God that, according to the prophecies, "Repentance and remission of sins, shall be preached in all the world, in his name beginning at Jerusalem," such as believe, will be constrained to look to Jerusalem for the origin of the Christian dispensation. We have already noted that Peter called the achievements of Pentecost, "The beginning." In the Jerusalem counsel he said, "God made choice that by his mouth, the Gentiles, should hear the word of the Gospel and believe." Ac. 15, 8. He was sent to "Tell Cornelius what to do," to "Tell him words whereby he and all his house should be saved." In his report to his brethren at Jerusalem, he said, "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." Ac. 11, 15.

PETER THEN, WAS GOD'S CHOSEN SERVANT TO OPEN THE KINGDOM.

The keys were given, the disciples were told, what they bound on earth, should be bound in heaven, and what they loosed on earth should be loosed in heaven. This power, of binding and loosing, was not however, exercised and could not be exercised, till the disciples were endowed from on high. They could not tell a sinner, the mind of the Father. It had not been revealed. The promise was that, the Spirit should teach them what they should say. They were not even to study or premeditate as to the will of God, for the Spirit was to speak through them.

We inquire again, when did the Spirit, speak through the Apostles? when did the Spirit enable Peter to open the christian dispensation? When he descended on Pentecost, and enabled Peter to speak as the Spirit gave him utterance. It was then, by the au-

thority given, he opened the door, and invited the Jews to come in. About three thousand gladly received the truth, and yielded allegiance to Christ as King, It was written—the "beginning".

THE EVIDENCE, THE HOUSE SOLOMON BUILT, *or* GOD'S ANCIENT HOUSE, POINTED TO THE SPIRITUAL TEMPLE UNDER CHRIST.

When Moses at Mount Sinai, in Arabia, reared the Tabernacle it was not only called the house of God, but in attestation of this great truth, "The cloud," which had led them, "abode thereon, and the glory of the Lord, filled the Tabernacle." Ex. 40, 35. This occurred, as is generally thought, in the year 1491, B. C.

More than four hundred years afterwards, or in the year 1005, B. C. The temple under King Solomon was reared, and when erected, as evidence to all the people, it was God's house, and that God dwelt in it: "The glory of the Lord filled the house," "And all the congregation of Israel stood up, and blessed the Lord God of Israel, for the sake of the house, in which God placed his name." 1 Ki. 8; 10-16. During the thousand years that elapsed, all who called upon the Father, "looked to Jerusalem, because there was to be found in the mercy seat, in the Lord's house, the name of God. This explains the reason of Daniel's looking to Jerusalem, three times in the day, while praying to God, and why God heard him, when cast into the lions den. The materials for building the temple of King Solomon, were all prepared by chosen agents, faithful men, who were competent to hear and follow instruction, and when brought together, there was no confusion in rearing the grand edifice.

In the preparation of the materials, for the spiritual house, John, the baptizer, Jesus, with the twelve and the seventy, were the chief agents. The people were made ready, they were assembled at Jerusalem on Pentecost, and the glory of the Lord was wonderfully manifested, by the descent of the Good Spirit, to dwell with the disciples, fill their hearts, and lead them into all truth. This was, and is, the first positive proof, that the Temple had been reared, and that the church of God had an existence on earth. To all who had eyes, this spiritual house, was beautiful in proportion, and was in fact the light of the nations, and the glory of the people of the Most High.

WHAT DO THE SCRIPTURES TEACH IN REFERENCE TO THE CHURCH AFTER PENTECOST?

Our Savior taught his disciples to confidently believe that, "When the Son of Man should sit on the throne of his glory," his servants, "who had followed him in his temptations, should sit on twelve thrones, in the regeneration, judging the twelve tribes of Israel." Mat. 19; 27 and 28. It should be noted that, this was a promise to be fulfilled, "When he should sit upon the throne of his glory," or take his seat at the right hand of his Father. We have seen that the Father took him to heaven, and said "sit thou at my right hand, and rule thou in the midst of thine enemies." It will also, be remembered that, Paul in allusion to the same prophecy said, "He humbled himself and became obedient to death, even the death of the cross. Wherefore, God also, has highly exalted him, and given him a name which is above every name, that at the name of Jesus, every knee should bow, and every tongue confess that, Jesus is Lord to the glory of God the Father." Phil. 2; 8-10. The Savior, in the address to his disciples regarding the power with which they were to be invested, pointed to the time when, he should be restored to the "glory he had with the Father, before the world was." Then he was to send the Spirit to enable them to judge the world, or administer judgment to the human race. We have read the passage in reference to the twelve sitting on thrones "in the regeneration," but while scholars must admit that, the Greek word is equivalent in meaning, to the renovation, or new creation, no one can object to the rendering. This point however, is placed beyond all doubt, in the record of the same conversation by Luke. He reports the Savior, as saying; "Ye are they who have continued with me, in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table, in my kingdom, and sit on thrones judging, the twelve tribes of Israel." Lu. 22; 28-30. Matthew writes the conversation, "Ye shall sit on thrones, in the renovation, regeneration, or new creation, judging the tribes of Israel; and Luke says, ye shall sit on thrones in the kingdom of heaven.

In regard to the renovation, or new creation, being the church, there cannot be the shadow of doubt; and had the Romish and

Protestant clergy seen the true idea of the passage, they would not have confounded "The washing of regeneration," with regeneration itself. The washing of the new creation, or church, and the church are not identical. It would be as nearly correct to say, "The leaves of the trees, or fruits of the trees are the trees, as to call the washing of any thing, the thing itself."

But the main point, is to determine, when and where—the time and place—the twelve took their seats on thrones, to issue laws to man. Christ, was positive in giving the time. He said, it would be "When the Son of man should be seated on the throne of his glory." He was equally clear, in directing the disciples to tarry at Jerusalem, till endued with power from above." It had been foretold for ages that, "The law should go forth from Zion, and the word of the Lord from Jerusalem." Christ was placed by the Father at his own right hand in the heavens. The Spirit was sent to the disciples on Pentecost, at Jerusalem, to lead them into all truth; the twelve took their seats on the first day of the new age, in the church, in the kingdom, in the regeneration, to administer judgment, as the Spirit should dictate. They still occupy the seats of judgment—they have no successors. Hence, all who have since the Apostles, pretended to occupy thrones of authority, have been usurpers and enemies to God and his church. Through them, were communicated all things which pertain to life and godliness. Till it can be shown, that the work of the Apostles is defective, that greater light has reached us through other sources, and that the body of Christ, attained not to full christian manhood in the days of the twelve ambassadors, we must look to them and their work, for authority, and the highest attainments in spiritual life.

WHAT WAS THE VIEW OF THE TWELVE REGARDING THE EXISTENCE OF THE CHURCH FROM PENTECOST?

From the day of the Spirit's descent, not only the twelve, and the hundred and twenty disciples, who were waiting at Jerusalem, but the three thousand converts, "continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and prayers." Ac. 2, 42, and hence, fully assumed all the responsibilities of members of a living body, although, they intimated not that, they constituted the church. It was said, as we have

noticed by our Savior that, the kingdom, "should not come by observation," and, we are not entirely sure that, the disciples fully realized from the beginning that, they really constituted the church. John did not know that, he was the promised Elias—while he was acting in the fulness and power of the ancient prophet, and while the disciples, were fully alive to all the duties and obligations which rested on the saints, it possibly did occur to them, that they occupied so important a position before God and men. An examination of a few items in our version of the second chapter of Acts, may throw light on the subject.

It is said, for instance, that, "Then, they that gladly received his word were baptized, and the same day there were added unto them, about three thousand souls." There is no question that, the translators, entertained the opinion, that, the church either existed before Pentecost, or was constituted on that day. To say the least, they did not give the mind of Luke. The words *unto them* are interpolated, or are not in the Greek Testament. If we say the word "*added*" is correct; we might ask, "added," to what? But, there is, really no authority, for the word *added*. It is *Prosteeu-theesan*, 2 A. P., from, *Protitheemi*, which should be translated, *Place together*, and therefore, the passage should read, "The same day, about three thousand were placed together." There is no intimation, they were added to the Lord, to the church; to the twelve, the seventy, or to the disciples, but they were arranged in the divine order of the service of God, as their new course of life clearly evinced.

In the last verse of the chapter it is said, "The Lord added to the church daily, such as should be saved." Ac. 2, 47. The verb "should be saved," is translated from *Soozomenos*, (*part. pres.-pas.*) of *Soozoo*, and should be translated, "The saved were added." It is not true, the saved were either added to the Lord or to the church. If persons are saved, in consequence of being in the Lord, they cannot afterwards be added to him. If we are saved, it is by virtue of having passed from death into life, or from Satan's empire, into the church, and therefore, it is a palpable contradiction of truth, to speak of the saved being added to the Lord or to the church. We are, however, satisfied the word church is not in the best manuscripts of the passage under consideration. In neither the Vatigan, Alexandrian nor Tischendorf manuscript, is it found in Ac. 2, 47. They agree in the reading, "And the

Lord added together, daily such as were saved." These constitute the highest authority known. The translation would be better were it to read, "And the Lord placed in one, or together, daily such as were saved." This rendering, perfectly harmonizes, with the facts in the case. The people had heard Peter announce the salvation of the soul, by the Holy Spirit sent down from heaven, "their thoughts so deeply accused" and convicted them that, they cried, earnestly, "Men, and brethren,what shall we do"? Peter, as the Spirit gave him "utterance" said, "amend" your lives, or "repent of your sins, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Ac. 2, 38. "Then they that gladly received his word were baptized, and the same day, 'there were added together,' about three thousand souls." If the instructions were sound, when the people gladly received the word, and submitted to the authority, they were pardoned and saved, and of course, could not be added to the Lord, or the church; but in their pardon, God graciously accepted them as his children by adoption, and to speak of such joining the church, or being added to the church, is a very gross contradiction of the facts, and of the scriptures correctly translated.

THR FIRST POSITIVE PROOF OF THE EXISTENCE OF A CHURCH.

We have seen that, the saved, "were placed together,,' that they "continued steadfastly in the Apostle's doctrine," and we may add, "The multitudes of them that believed were of one heart, and of one soul," and yet, the first occurrence of the word is in the passage, "And great fear came upon all the church, and upon as many as heard these things." Ac. 5, 11. "And they were all with one accord, in Solomon's porch. And of the rest durst no man, join himself to them; but believers were the more added to the Lord, multitudes both of men and women." The word multitude is frequently employed to designate the body of disciples, but it is merely with reference to the extent of the assembly. The second occurrence of the word church, is in Ac. 8, 1, "And at that time, there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad, preaching the word, throughout the regions of Judea and Samaria, except

the Apostles." Ac. 8, 1. Again, it is said, "They who were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus and Antioch, preaching the word, and a great number believed and turned to the Lord." "Then tidings of these things came unto the ears of the church of Jerusalem." Ac. 11, 22. This, is but the third occurrence of the word ; and the fourth place in which it is found, is in the passage, "A whole year they (Paul and Barnabas) assembled themselves with the church, and taught much people and called the disciples Christians first in Antioch." Ae. 11, 26. As positive evidence that the church existed in the days of the Apostles, it is said, "Ye are God's husbandry, ye are God's building." 1 Cor. 3, 9. In the same chapter Paul asked, "Know ye not that you are the temple of God? "And the temple of God is holy, which temple, ye are." In this single chapter the saints at Corinth are called, "God's husbandry," "God's building," "The temple of God," "The temple of the Holy Spirit." Paul, spoke of the people of God, being at that time, the Temple, house and building of God, and not of something that was to take place in the future.

Again, Paul says, "For by one spirit, are we all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." 1 Cor. 12, 15. Language, certainly, could not make the proposition more pointed, as to the actual existence of the "one body, into which all, were then baptized." In the 27th verse of the same chapter, the Apostle adds, "Now, ye are the body of Christ, and members one of another." He continues, "And God hath set, some in the church, first Apostles, secondarily, prophets," etc. In the same connection, he says, "For God is not the author of confusion, but of peace, as in all the churches of the saints." He insisted also that, "The woman should keep silence in the churches." Cor. 14, 33-34. In speaking of the administration of mercy under the figure of a kingdom, he said, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet." 1 Cor. 15; 24-25. The church, is equivalent, in this place, to the kingdom which at the end was to be delivered up to God the Father, for the Messiah, is represented as then reigning, and was to continue to reign till all enemies should be put under his feet. None of these references, however, were ap-

plicable, before the ascension, and outpouring of the Good Spirit —on Pentecost; and the "Joining together the obedient, in one body."

Paul in a very impressive manner, at Miletus, exhorted the Seniors of the church of Ephesus, "To feed the church of God, over which the Holy Spirit had placed them overseers." Ac. 20, 28. The word church in this passage, is employed, to designate the whole spiritual family. In the same manner is the word used, when the Apostle exhorted the brethren, to "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10, 32. Again, he speaks of all the congregations of the saints scattered abroad, as being, "The churches of God." 1 Cor. 11, 16. When Paul said, "I persecuted the church of God," he intended to humbly confess his violent opposition to all the churches of Christ. To his Son, he spake of "The house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3, 15. In another epistle, Paul speaks of the transition from the unsaved to the saved state, as a deliverance from the power of darkness, and translation into the kingdom of God's dear Son; in whom, we have redemption through his blood, the forgiveness of sins." Col. 1; 13-14.

THE CHURCH IS CALLED JERUSALEM—THE MOTHER OF US ALL.

Certain Jews in Galatia, after having confessed the authority of Christ, entertained doubts as to the superiority of the Gospel, and looked back to the law. To them the Apostle presented the whole question of covenants under the figure of a bond woman and free woman. Agar, the bond woman, which he said was Mount Sinai in Arabia, answered to the earthly Jerusalem, which then was in bondage with her children; but "Jerusalem, above—the superior—the heavenly, the celestial, or free and spiritual woman, is the mother of us all. Now we, brethren, as Isaac was, are the children of promise—we were born, not after the flesh, but after the Spirit, and we are not the children of the bond woman but of the free." Gal. 4; 24-51.

THE CHURCH IS GOD'S HOUSEHOLD.

Paul said, "But now, in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition. "Having abolished the law of commandments, in ordinances, for to make in himself of two one new man" —"one new body"—"so making peace." "Now, therefore," he said to the Gentiles, "ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the Apostles and Prophets, Jesus himself being the chief corner. In whom, all the building fitly framed together, groweth into a holy temple of the Lord. In whom ye also are builded together for a habitation of God through the Spirit." Eph. 2; 13-22 This picture of God's household and spiritual temple, is so perfect, that it needs not the slightest explanation.

"THE FAMILY OF GOD IN HEAVEN AND UPON EARTH."

Paul said, "I bow my knees, unto the Father of our Lord Jesus Christ, of whom, the whole family in heaven and earth is named." Possibly, in all the scriptures of truth, there is not a purer and more elevated conception of the spiritual family than this. It would seem that, the children of God on earth, are closely connected with the members of the spiritual family in heaven. But we must keep before us the conclusion that, the Apostle was representing a family that existed, in his day—existed eighteen hundred years ago and still exists, as the spiritual family.

"THE ONE BODY."

The Apostle said, "There is one body." Eph. 4, 4 and, again, "Now are there many members, but one body." 1 Cor. 12, 30. So long as the people generally, entertain no higher conception

of the body of Christ, than to suppose it is a new sect or denomination, it will be difficult for them to have any proper appreciation of the spiritual character of the religion of the Savior.

THE CHURCH—"MOUNT ZION," AND THE HEAVENLY JERUSALEM.

In speaking of Christian attainments, Paul says, "But ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the Spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12; 22-25.

This, is by far, in our estimation at least, the grandest description of the new order in the Apostolic writings. Mount Zion, the city of the Living God, the Heavenly Jerusalem, an innumerable company of angels—God the Judge of all—the spirits of just men made perfect, and Jesus, the Mediator of the New covenant, are all present, in the general assembly and church of the first born, written in heaven.

We have thus been somewhat careful, to present in as condensed a manner as possible, a pretty extensive selection of scriptures, to impress the stndent of church history, that the body of Christ, has really and truly existed for more than eighteen hundred years and that, it is through this sacred channel all spiritual blessings flow to the human family. But, we have done little more than quote the scriptures, and it still remains for us to show the extent of the organization of the church, and the manner in which spiritual labor has been performed in the past.

SUCCESS OF THE HISTORIAN.

We are pleased to know that, many friends of the christian institution, write quite approvingly, in reference to the work, in which we are engaged, and we are encouraged to hope, that, the further examination of the Elements of the kingdom, will prove still more interesting.

WHO WILL OFFER AN ADEQUATE REMEDY FOR THE DEFICIENCES IN THE CHURCHES?

In answer to questions propounded in a former number, in reference to statements from Bro. M. E. Lard, we have received various statements, in the ome of which, there are practical and excellent thoughts; but we have selected from a letter written by a highly respected brother over eighty years old, and whom we have known as a devoted christian, over forty years, suggestions which we think will, be of practical advantage to many students of the word of life. Our Brother, offers a plan, which he supposes, "Will heal all the church maladies, suggested by Bro. Lard, or others, renovate the world and reflect the highest honor and glory of God."

THE PLAN.

1. Begin with children, as the Savior recommended. Solomon said, "Train up a child in the way he should go, and when he is old, he will not depart from it."

2. In every congregation of christians, there should be a common—open meeting house—for worship, and a school house for educating all the little ones and young people. The school house and the meeting house, should be considered as equally essential in the training of the families of the brotherhood and neighborhood.

3. Let all christians, in each city, village and neighborhood, meet on Lord's day to worship the Heavenly Father, according to the directions given. This service will require considerable labor in the study of the word of God. Each member to appreciate the worship must understand it—must know by whose authority each act is made obligatory, and for what purpose it was given. When the authority and purposes are known, the propor manner of performing our duties, will also be a matter of serious consideration. Unless christians can be made sensible that they are required as christians, to study the word of life for themselves, and perform the service of the church with their own hands, they will not, in all probability, feel much interest in the matter.

4. In the common school house, or buildings for schools or colleges, if the brethren own, and have the management of the property, they as trustees or commissioners of their own estates, should choose, and ordain their own teachers, bishops, and

managers. The teacher or teachers should be able, to teach every thing necessary to make the taught, useful members of the church or society. These should be called by names which express their labor, as John the baptizer, Simon the Tanner, etc. In each congregation, every member, in health to work, should be taught to put into the treasury of his earnings, as he has been prospered, on each first day of the week. From the church treasury, each worker, by whatever name, he or she is called, should receive such remuneration, as the trustees, or seniors most capable may determine. Tuition should be free to all.

5. All should attend the Lord's day service, and much of the time should be spent, in teaching, learning, and religious exercises, in which all should be interested. The church service, properly regulated, constitutes the Sunday School service. Or in other words, Sunday Schools for the benefit of the children of christians or others, should be managed, by the Lord's people. Should it appear that, any people who profess to be christians, are incompetent to worship, and to teach others, they should not be considered a church of Christ. If, however, the Evangelists who plant the churches understand their high mission, they will not rest, till things wanting are put in order in each church, or till every member; shall be placed or ordained to the work, to which his qualifications assign him. Two or three very plain persons, fully converted to the christian religion, and instructed in some of the simplest lessions of the Lord's house would be able to conduct the worship. They would be at least able to begin the work. It is, however, rarely the case, that a dozen christians can worship together. All the members of the church should take part in the Lord's day exercises, and even the children, should help to sing, and wait on the older people and make themselves active and responsible in the assembly.

6. On Monday, and on every school day in the week, all the children of the brethren, and all under their management, should attend school at 9 o'clock, A. M. In the first place, after meeting, the pupils, should read or have read them, in an impressive manner, word of God, So soon as they can be taught to read the sentences in the scriptures understandingly, they should read aloud the precious words of the Spirit. A short prayer should then be offered by the person who presides. If he kneels, every pupil should kneel; but if he should stand up to pray, each pupil should stand erect, with the face and thoughts directed up to God. Then

all should spend half an hour in singing; or in studying music, and always at this stage of the exercises, one or two stirring and solemn songs should be sung. Other school exercises should continue till 3 P. M. At this hour, pupils should be dismissed by calling on the Lord, when all should return home.

On this plan, the time would be so divided that, about half the day could be spent at work. The calculation is that, two hours of diligent and well directed labor, will give food and raiment. If so, six hours work, ought to give a great abundance of this world's supplies. Mr. Wesley recommended eight hours for rest, in the twenty-four, eight for study and eight for labor for a support, and it would seem a wise division. The man who gives all the time to rest, to study, or to work with the hands, perverts the purposes of life, and will not likely be able to act well his part on earth, or be qualified for the life to come.

These thoughts are respectfully submitted for the consideration of christians, on whom rests the responsibility of carrying out the purposes of God in the institution called the church.

WARNER LAMBETH,
Lebanon, Tenn.

REMARKS.

Till christians take practical views of all questions, they will not arrive at satisfactory conclusions. The great matter for each to consider is his, or her life labor, and then perform it with elacrity. What does God my Father, require of me? There should be no drones in the spiritual hive, and the Apostle really said, "If any would not work, they should not eat." From this passage, it would seem that, christians were expected to take cognizance of each other's every day acts, and by each coming up to the full measure of duty, the cause was to prosper.

THE INTIMATE CONNECTION OF THE OLD COVENANT WITH THE NEW.

Our readers, may not be generally aware that, Brother M. J. Dennis, from Jerusalem, is now, and has been for some years, a devoted teacher of the christian religion, at Cincinnati, Ohio. He has, in a most deferential manner, furnished us, some very encour-

aging and excellent thoughts, regarding our labors, a part of which we are disposed to give to our readers. He says, "I have carefully, read your first number in regard to

THE CHURCH IN PROPHECY,

and I am much pleased with it. I congratulate you upon its timeliness. The Church always needed and at no time more so than at present, a disposition to look back to the Rock whence it is hewn. The New Testament viewed in the light and through the lens of the Old, will reveal the beauties of its precious truths much clearer, and establish its authenticity much firmer. We would then be able to dispense with tons of volumes that have been written on the "Evidence of Christianity," drawn from Patriarchal and other sources. I view the Old and New Testaments as having a similar relation to each other, with that of the Holy place to the Holy of Holies. The latter was approached through the former, and he who would rightly understand the word of God, must bring the type and antitype, the promise and the fulfillment, the prediction and the event, to illustrate and confirm each other. "What therefore God has joined together let no man put asunder." The Most High, never meant to place any part of his word upon the same level with those profane histories, in which his creatures have little immediate concern. He who came to blend into one magnificent whole, all the various circumstances of redemption, has borne his strong testimony to the value of the Old Testament, They who do not study the law, as "having a shadow of good things to come," will be less liable to discern the symmetry and grandeur of the body or salvation which is of Christ, in the various offices of his grace and mercy. As, "the testimony of Jesus is the Spirit of Prophecy," so the types of the older dispensation derive their life, beauty, and fitness from the author and giver of the New Testament. As "the Law was the Schoolmaster to bring us (the Jews) to Christ," the course of its instruction must be studied by all who would truly understand the scheme of justification by faith. The great Apostle, having described the entire and active faith of Abraham, which was imputed to him for righteousness, makes an immediate application of the history to every period and circumstance of the Christian Church. "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that

raised up Jesus our Lord from the dead." The cities of Sodom and Gomorah were turned into ashes, and condemned with an overthrow; not merely to inflict a terrible punishment upon daring and impenitent transgressors; "but to make them an example unto those that after should live ungodly." The astonishing train of events that befell the people of God—in their passage through the wilderness, instead of being insulated facts, which christians in these latter times may read without individual application, have an especial reference to their instruction and sanctification. Paul having briefly described the mercies and judgments which God has made familiar to the experience of the Israelites, instantly declares the immediate interest that all who name the name of Christ, must have in the circumstances of their history. "Now, all things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Nay, he had no sooner adverted to their privileges, than he describes their chastisements, as inflicted to the intent that we should not so imitate their sins as to provoke a visitation of the same vengeance. The lives of the ancient tribes were no less prophetic than their sacred oracles. Their whole condition forms one grand prediction and outline of human redemption, and of the righteous dealing of God with mankind. While, therefore, we study and receive the ancient scriptures in their literal and primary sense, and thus avoid the peril of enthusiastic mysticism, we must also bear in mind the secondary and spiritual meaning. We shall otherwise form inadequate and unworthy views of that gracious revelation in which patriarchal, legal, and prophetical dispensations have united to offer their powerful testimony to the "great mystery of godliness, God manifested in the flesh." A christian who reads the Old Testament as a mere history, will rise from the sacred employment unaffected by his own immediate interest in the stupendous events of the Jewish Exodus; or by its momentous reference to his own spiritual condition, and to the terms upon which the mercy of our Lord Jesus Christ unto eternal life will be imparted to the need of the soul. On the other hand, a fervent student of holy writ, "comparing spiritual things with spiritual," looks through the veil of the older dispensation, and sees Christ, "the end of the Law for righteousness to every one that believes." To such an inquirer, spiritual blessings are enwrapped in external destinctions; spiritual and everlasting plagues are hidden behind the curtain of temporal judgments. The mi-

raculous deliverance of Israel, indeed, their whole history during the theocratic age, perspicuously, although figuratively represents the experience of a christian in his eventful journey. It shadows forth the evil of his unrenewed condition; the method of his escape; the manner in which his Almighty Father and Redemer try him, "to prove what is in his heart, and to do him good at his latter end." It exhibits the rebellion and idolatry of the human mind, under the only "circumstances that invest God with attributes of unrivalled attraction. It proves the longsuffering of the Most High;"—the tenderness of his neglected Son, the calls of his insulted wisdom—and the danger lest thou who despise them should be eventually left beneath the irremedial infliction of the second death. It contrasts also with such a state, the unspeakable happiness of those who through faith and patience inherit the promises," and repose beyond the dark passage of the grave, in the rest that remaineth for the people of God.

I trust therefore, my dear Brother, that you will continue to hold up the lens and the light of the Old Testament. Permit me to assure you that, I read the Historian with more than common interest.

Fraternally,

M. J. DENNIS.

REMEMBER THE SORROWFUL.

YES, let us remember and cheer them if we can. A word of tenderness will soften the heart unused to tears—will bow it down in passionate weeping and lead it to look with hope on the future, that had before seemed dark and hopeless. Let us turn tenderly to the sorrowful. The heart only, knows its own bitterness, and things that seem light to us, may bring deep distress to others. Some have memories that crush them to the earth and rob life of its joy. If we can soothe their sorrows and lighten their sufferings, our kindness will fill their hearts with gratitude, and perhaps gild the dark shades that are falling round them. It is calculated to make us careful, when we reflect that, one act will embitter a whole llfe and fill it with sad memories.

We see many who commit crimes in a moment of passion, that in cooler moments, they would have avoided, as the poison of

the serpent. For this act they endure suffering not to be described. In the silence of the night, "when none but God is near," they pour out their anguish, that cannot be soothed. Some walk the earth with the curse of Cain on their brow—blood on their souls. If the crime is secret, the anguish is more bitter, "They fear the earth will not keep it, or the sea will disclose it though ten thousand fathoms deep." "They fear though buried in a cave and trodden down with stones, and years have taken off the flesh, the world will see the bones." Such sorrow can have but little comfort. The sharp tooth of remorse will ever gnaw the heart strings. There are others who have committed crimes and have made all reparation in their power. They have a right to expect pity and forgiveness from men, and God promises to forgive. He did so when his ancient servants sinned against him. He is more willing to forgive, when we submit to his conditions, than we are to forgive each other. We thank him for his love and pity. Jacob had sad memories. He said, "I am not worthy of the least of thy mercies." Moses must have sorrowed before God and was obliged to flee from the face of man. He murdered an Egyptian and hid him in the sand, but no doubt God forgave, and we forget all about it, when we see him making such great efforts to bear the burden laid upon him. He cannot help complaining, sometimes, and we feel pity for him, as for a weary friend. David too, had cause for deep sorrow. Many of his expressions in the Psalms shew his suffering. We have reason to be thankful that, he was not perfect. If he had been pure all through life, we most likely, would not have those humble, devotional prayers and praises, that lift the heart to God, and cause tears of humility and tenderness, when we sorrow for our own wrongs—sorrow but not without hope. There are many, who for lighter causes, have hearts full of grief. Let us turn to them kindly. Sorrow should be sacred. It is no doubt appointed to purify the heart. The sorest sufferings, sometimes, have the sweetest influence. One who has sorrowed, says, "Yea, sweet and precious is its influence, so that a noble man would not exchange it for another good." He remarks, "Be tranquil, O, my brothers, for your grief has to the Most High God, a sacred worth. He gave to sorrow to be dumb, and so, and only so, to do its utmost work." If God's Son sorrowed, and learned obedience by the things he suffered, we cannot expect to live without it. When it has the influence to render the character submissive, tender and forgiving, it brings perfection

that prosperity does not give. If however, it hardens the heart and renders the life reckless, God pity the weakness of his poor creatures; for vain is the help of man. We turn more tenderly to the sweet singer of Israel, when we remember that he sinned, sorrowed and suffered—and we appreciate the expression, "Before I was afflicted, I went astray, but now have I kept thy word."

C. F.

"THE SPIRIT IS WILLING, BUT THE FLESH IS WEAK."

With a heart full of gratitude, we write this sweet apology, for the weakness of human nature. When the soul of Jesus was sorrowful unto death—after he had been talking to his disciples, as an affectionate brother, and had reason to think they felt the deepest interest for him—after he had given the most beautiful admonitions that ever fell from the lips of a being bearing the form of humanity, he came and found them asleep, "Tarry ye here, and watch with me;" was his last request, as he went away and fell on his face before his Father, the sweat falling like great drops of blood to the ground.

He begged, like a submissive child, that if possible, he might be spared the great agony, but when he knew it must be, and he came back to his disciples for sympathy, he found them asleep. In his great suffering, he pitied all weakness, and made the tender, beautiful expression, "The Spirit indeed is willing, but the flesh is weak," What an example to us when inclined to complain of others. We cannot have our thoughts too often directed to the Savior—to his expressions of tender pity. We are so weak—so apt to forget—and to sleep when our hearts should be trembling with love and gratitude to him. We need much help to enable us to do right—to keep us from being weary in well doing. We think, sometimes, if all the world were to forsake the Savior—if all were to deny him, we would love him the more, but when trials—when temptations come, we forget to "watch with him," and fall asleep, as they did whom he so tenderly excuses. We wander out of the right path instead of clinging more closely to him. If we did not know that he is still touched with the feeling of our infirmities, we would lose hope, and cease from our efforts to serve him.

C. F.

WHAT OTHERS WILL SAY.

MANY trouble themselves about what others will say. They think and talk so much about it, they become unkind, from the impression that others are so. They imagine that what they say, is repeated, that their appearance is noticed unfavorably. This is unfortunate. Girls are happier if they avoid all anxiety on the subject. We should not consider ourselves of so much consequence. We may be elegantly dressed, may have taken the greatest pains to appear well, where others have made display, and but few keep it in mind. Perhaps our dress and shew is forgotten in an hour. Others are thinking of their own matters, and we pass from their memories. The best plan I can think of, is to try to act correctly wherever we are—to do the best we can, and be satisfied.

Let a girl be kind in feeling, whether others are so or not. Let her avoid every remark she would not wish made about herself. Let her be as neat and genteel, as she can, in the circumstances and but few will criticise. Young persons sometimes say, "Such and such persons make ill natured remarks." If they act prudently, they need not fear such remarks. If they do not, such remarks will be made, and all that can be done, is to bear them, patiently. They would, in similar cases, make the same observations about others.

We all have faults—great faults of character. If we can subdue them and gain our own self respect—if we are conscious of strict performance of duty to ourselves, our fellow beings and our God, we will not have much cause to fear unkind remarks. They will not make us unhappy. When we are at peace with ourselves, we are at peace with all the world. If we do wrong, but little true enjoyment falls into our lot of life.

DO RIGHT NOW.

A boy who takes this for his motto through life, will have but little to regret, when he is old. If tempted to falsehood, profanity, or dram drinking, he can determine, "I will not, to day, commit this wrong," he will find it easier to resist to-morrow. He grows stronger every time he overcomes, or weaker, whenever he yields. Do right now, and there will be but little fear for the future.

C. F.

QUESTIONS AND ANSWERS.

We have received many questions from our friends, to which answers are no doubt, in every instance anticipated; but we desire to say that, so few of them bear upon the subjects we are examining, and wish to make still more prominent, that we have responded to very few of them. Should any one, however, be disposed to question the truth of our conclusions in reference to the church, or its appointments, we would be pleased to publish all that could be said, if written in a becoming style. If we do not comprehend the truth, we trust we are in condition to listen to whatever, the friends of Christianity, may have to say in opposition to our conclusions. There are many local questions, which very deeply interest good, men, that are of but little consequence to the religious public generally. All matters, of practical import, we would be glad to notice.

MINISTERIAL EDUCATION.

Considerable anxiety, has been recently manifested, in regard to the proper course of educatian for preachers, and while we would gladly answer, at least all interrogatories on the subject, our means of publication, will not, for some time to come, justify more than incidental notices. We would, however, say that, while all good men should preach all the time, it is necessary, to hold up the hands of all faithful men, who have given their lives, to the examination of the deep things of God.

CHRISTIANS IN LIFE AND ACTION.

Sister H. of Circleville, Texas, writes, "We want christians, who not only believe as the Bible teaches, but christians who talk, walk, dress, eat, drink, and in all respects, act as the Bible directs. Too many professedly religious women, prefer the last novel to the word of life; and often brethren, spend from 20 to $30 per year, for political newspapers, who are not willing to spend one dollar for the journal devoted to religion." With these facts before us, the indications are not so favorable as we could desire, for the reformation of professed christians, and the salvation of the world. Still, we should continue to hope for better things than appear upon the surface of society.

PUBLICATIONS DEVOTED TO THE CHRISTIAN RELIGION.

The Christian Quarterly, Edited by W. T. Moore, Cincinnati, Ohio, at $3 per annum. There is no American Quarterly, equal to the Christian.

The American Christian Review, by B. Franklin, at Cincinnati, Ohio, a weekly at $2 per year. This is our oldest weekly, and is a good paper.

The Christian Standard, a Weekly at Cincinnati, Ohio, by Isaac Errett, at $2. An ably conducted paper.

The Apostolic Times, a Weekly at Lexington, Ky., at $2, edited by a committee of able brethren.

The Christian Record, a Monthly at Bedford, Ind., by James M. Mathes—a brother of sound views and good ability.

The Gospel Advocate, a Weekly in pamphlet form at Nashville, Tenn., by D. Lipscomb and E. G. Sewell, at $2 per year, both brethren, of fine ability and sound in the faith.

The Southern Christian Weekly, at Eutaw, Ala., at two dollars per year, by J. M. Pickens. Bro. P. manifests a good degree of taste and sound judgment, in the Editorial direction of his paper.

The Watch Tower, a Monthly, at Newburn, N. C. at $1 50, published by J. T. Walsh—Edited by a committee of brethren. This seems to be a sound discriminating paper.

The Southern Evangelist, at Atlanta, Geo., a Monthly, price one dollar, edited by T. M. Harris. We have seen but a single number of Bro. Harris' paper, but we are pleased with the spirit and main purposes of the work.

The Christian Examiner, a weekly, published in Richmond, Va. by W. H. Clement, at $2, and is edited by John A. Dearborn, P. Ainslie, R. Y. Henley, and C. S. Lucas. From the very few numbers we have received, this seems to be a promising paper.

The Rock, a Religious and Family Weekly, devoted to New Testament Christianity, as taught by the Disciples of Christ, Christian literature, correct religious news and the building up of

a nobler manhood among the sons of men. Published at Arcola, Ill., at $1 a year. T. J. Shelton, Editor and Publisher, Arcola, Douglas Co. Illinois.

The Bible Expositor, Monthly, by Alexander Johnson, Santa Rosa, California, a sound and well conducted journal.

The Evangelist, Weekly, by T. P. Hailey and J. C. Keith, San Francisco, Cal. Success to our brethren.

The Messenger and Laborer, by D. Oliphant, London, Canada, A very sound publication.

The Missionary, at Cincinnati, Ohio, by T. Munnel, a monthly mainly devoted to Missionary work. A live paper. There are other papers which have not come under notice, published by the brethren. Whether there is one in England, devoted to primitive christianity, we are not advised.

THE SIN OF IDLENESS.

From the recent report to the Legislature of Tennessee, by Dr. W. M. Wright, Superintendent, of the State Penitentiary, we learn that, there are 744 prisoners. The vocations, are 1 Engineer; 2 Barbers; 10 Blacksmiths; 6 Shoemakers; 4 Masons; 1 Tailor; 5 Harnessmakers; 2 Brickmasons; 2 Coopers; 3 Farmers; 2 Tinners; 1 Machinist; 1 Butcher, 3 Wagonmakers; 1 Sailor; and 656 without any occupation. Idleness, seems to be the sin of our State. If our Legislators will devise ways, to put our people to work, they will richly deserve the honor of good men. In every county, there should be working establishments, in which the ignorant and idle, could have the means of instruction in books, and in the habits of industry, by their labor. They could be made self-sustaining, society would grow better and the country would become much more prosperous and happy.

Brother W. A. Eichbaum, an old and highly respected citizen of Nashville, and a member of the church of Christ, for almost a half century, departed this life, Jan. 1st 1873. A more earnest and faithful disciple of our Lord, we think, we have not known. He died as he had lived, and in reference to his future state, there is no ground of fear.

GOOD ITEMS.

Brother J. J. Harvey, of Lewisburg, Pa. is laboring earnestly in the cause, and we trust the Lord will favor his efforts to spread the light of truth.

The church at Prospect, Ala., is reported as growing in grace and the knowledge of the truth.

The Brethren of Granada, Kansas, report health and prosperity in the divine life. The meetings are well attended, and there are prospects of a rich harvest. We are under obligations to Bro. L. and various others for their interest in the Historian.

It appears to us, from reports which reach us from all directions that there has been no time, in the past, when the disciples, more earnestly saught to know the truth, than they do at present.

Brother D. R. Stewart, reports above one hundred and fifty accessions, through his labors the past year in Texas.

Brother JOHN HILL, of Lavergne, Rutherford County, Tenn., after several years of very great affliction, died Feb. 28th, 1873. He was some 65 years old, and had been for many years, an efficient member of the church of Christ; and was, perhaps, as well posted in the truths of the Christian religion, and quite as familiar with its practical details, as is usual for well read christians. As a farmer and mechanic he, had no superior in his section of country, and as an intelligent christian gentleman, he was generally respected by the world, and was very much beloved by his brethren who knew him best. We sincerely sympathize, with his sorely afflicted family. But our Brother, now rests from his labors and sufferings, with the promise of a bright and glorious immortality in future.

Sister LOUISA V. HAMBY, of Union City, Tenn., aged seventy years, died, March 2d, 1872, strong in the faith of the Gospel of Jesus Christ and fully settled in the hope of immortality in the resurrection. We were well acquainted with Sister H. for many years, and a more intelligent and earnest Christian woman, we presume is seldom found. In regard to the present or future state of our deceased Sister, we can have nothing to fear. Her many excellent relatives, would do well to imitate her example.